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TRIPLE R

EVERY MAN A STOCKPILER

Llewellyn H. Rockwell, Jr.

So, crime is going down, is it? The media endlessly tell us so. By the official data, it appears to be partially true. What lessons should we gain? How should our behavior change?

Take a stroll in Central Park, the liberals say. Head down to Harlem to hear your favorite rap band. With "crime" so low, what's stopping you? Above all, don't buy guns and or act as if crime still existed.

Liberals also credit Clinton's plan to put "more cops on the beat." They say the criminal class has settled down, that "community policing" is causing would-be muggers to stop jumping us, and start smelling the roses in the window boxes.

All nonsense. After years of bitter experience, we've learned how to protect ourselves. There aren't fewer criminals, just fewer opportunities to commit crimes precisely because we've all adjusted our lives.

And the falling crime rate has coincided with the biggest boom in personal gun sales on record. This was inspired in part by the fear that Clinton would ban ever more weapons. Now Americans are as well armed as they've been since the nineteenth century. That'll slow down the crime rate.

Then there's the booming market in private security forces, house alarms, car alarms, the "Club," and private, gated communities. The latter is a particular thorn in the side of liberals, because it implies segregation. To be PC, we're supposed to subject ourselves and our families to constant danger by living in the thick of it.

What about "cops on the beat"? For the most part, local police are hamstrung by malicious federal laws and court decisions. We've learned that we can't count on the police. If we are going to protect ourselves and our families, we've got to do it ourselves.

This isn't a bad lesson. We've all become less reliant on the structures of government, and learned to put more faith in the power of capitalism. The prospect for a Rothbardian stateless society-where all law is privately enforced-has never seemed more realistic.

We've become a nation of stockpilers, and the criminals know it. That's all to the good. But if the liberals had had their way, we would've been disarmed long ago, and private guards and gated communities would be banned. How dare they take credit for falling crime?

The battle is far from over. We need to regain broader rights to defend ourselves against all aggressors, public or private, and by any means necessary. We need the right to impose the private death penalty when our lives and property are threatened, and to do so without legal harassment.

We need to reintroduce restitution, so that real criminals (as versus pot smokers and tax evaders) are forced to work off their debt to their victims.

And finally, we need legal protections against the greatest criminal of them all, the central government (see Waco, Ruby Ridge, Hiroshima, and quite possibly Oklahoma City and TWA 800). That, not more federal programs, is the means to social peace. RRR

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INTELLIGENCE BRIEFING

The refusal of the Terry Nichols jury to impose the death penalty is one of the great blows to the government delivered by the people in our times. The foreman of the jury, Niki Deutchman, heroically denounced the government for its arrogance, and suggested it had "dropped the ball" in not looking into other suspects in the bombing. Recall that the major difference between the McVeigh trial and this one was that dissident voices were allowed on the witness stand, particularly Carolyn Howe, who provided evidence of the government's foreknowledge (or more) in the bombing. Deutchman was immediately denounced by the media for having "militia-like" views and for being "anti-government." In short, she holds the views of most regular Americans. The next liberal cry will be to abolish juries!

Meanwhile, liberals are calling for Terry Nichols to be retried. Here's an idea more in accord with justice: in light of the Nichols verdict, retry McVeigh!

Why is it a hate crime for Germany to keep Turkey out of the European Union? Even aside from the question of religion, Turkey is Asian, "Asia Minor," as the Greeks used to say. Or should Nigeria and Korea be invited into the EuropeanUnion too?

Why does Hanukkah now get equal billing with Christmas? Hanukkah, after all, is a minor holiday for less than one percent of the population. Christmas is the major holiday for 90 percent of the population. Every cloud has a silver lining, however: the phony-baloney black holiday of Kwanza was deep-sixed this year so as not to impinge on Hanukkah.

The trial of Theodore Kaczynski, aka the Unabomber, might as well be calculated to win him public sympathy. The only reason he was caught was that the feds told Ted's brother a lie ("we're from the government, and we're here to help you"). The brother gave up Ted's whereabouts, on a promise from the FBI to treat him as a sick man, and then the Justice Department announced it would seek the death penalty. The Constitution says nothing about the right of the federal government to impose death for anything other than treason. Death penalty matters are supposed to be left to the states. Thus, thanks to the feds usual usurpation, even the most vociferous anti-greens are forced to take a dim view of the idea that Janet Reno should be allowed to kill yet another person.

The big publishing sensation in France this past year has been an 800-page collection of essays, *Le livre noir du communisme* (*The Black Book of Communism*), edited by Stéphane Courtois. Scrutinizing in turn the Soviet Union, China, eastern Europe, and Cambodia and other regimes in southeast Asia, the authors detail the martyrdom of the tens of millions of human beings sacrificed to the "noble experiments" in socialist egalitarianism and internationalism. *The Black Book* has become a European-wide cause célèbre, but it cuts to the quick especially in France. There Lenin and Stalin's heirs in the French Communist Party actually form part of the governing coalition—this, while Jean-Marie Le Pen's National Front, which never had any ties to Nazism or fascism, is still a pariah on account of its anti-immigration policy. Interestingly, in a major op-ed piece in the *New York Times* (December 22), Tony Judt agreed with Courtois and his

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collaborators: "Communism and Nazism are, and always were, morally indistinguishable." Judt, an NYU professor and authority on French Communism, is a major figure in the *New York Review of Books* crowd. That he should declare the moral equivalency of the two totalitarian systems is an astonishing breakthrough. Judt is saying that we could replace those photos of FDR, Churchill, and Stalin at the Tehran and Yalta conferences with pictures of FDR and Churchill happily conferring with Adolf Hitler –and morally speaking it would make no difference. It looks like the history of "the last good war" is starting to undergo some much needed revision.

New TWA 800 hearings? That's what Admiral Thomas Moorer, retired chairman of the joint chiefs of staff, has called for. He and other former Navy brass say that "all evidence points to a missile" and that the FBI report was obviously a lie. The retired admirals want a brand-new investigation, with the FBI excluded. (*Montgomery Advertiser*, Jan. 9, 1998)

Just before the FBI announced that the TWA case was closed (and don't you dare look into it), the political police claimed that Ian Goddard, dean of the flight 800 revisionists, had admitted that his massive investigation was a fraud. We thought: the poor guy has obviously been threatened with tax audits and probably death. We were right, but even we didn't realize that the whole announcement-heralded on CNN-was a lie.

Look at Ian Goddard's excellent web page for the truth about this, as well as the downing of Flight 800. Look especially at the color photos of the NTSB's reconstruction of the plane, and the clear evidence of a missile hitting the plane and killing 230 innocent people. This web page deserves a Pulitzer, and so does Goddard (www.erols.com/igoddard/journal.htm).

Everything old is new again, goes the old song now popular again. But it's not just happening in music. Representational art, clocks with faces, cinematic epics, antiquey looking kitchen items, small towns, marriage and family, sexual fidelity, mothers raising children, the VW Beetle, belief in God and miracles–it's all rushing back into our culture at an astonishing pace. The left and its governmental sponsors are terrified at the New Nostalgia. But few understand the real source: a growing revulsion at this rotten century and an attempt to recapture a culture uncorrupted by the New Class of the managerial state.

But what about Generation X, the supposedly ignorant, lazy nihilists without purpose or direction? Edward E. Ericson, a professor of English at Calvin College, has a revisionist view. He points out that what the elites hate about the Gen Xers is their opposition to political management and their non-interest of all things Washington. Four to one, they would rather run a small business than hold "an important position in politics or government." Their religious views are closer to their grandparents than their parents (a good thing), they are financially frugal, and four of five intend to save their own retirement money and don't believe the government can or should take care of them. Even on sex, they are no more libertine than the boomer generation, and sexual experimentation has been dropping since the late 1980s. Their ambition: establish the stable families they were denied, and raise their kids in a peaceful and crime-free setting. (*The American Enterprise*, Jan./Feb. 1998)

An older generation of free enterprisers used to say the salesman was the key component of capitalist productivity. But this is evidently not the case. In a host of areas, we are seeing the death of the salesman. Commerce on the Internet, where the consumer has direct contact with the "e-tailer" and the price system does the hard work of sales, is booming beyond all predictions. E-commerce has made major inroads in books, CDs, travel, clothing, securities, and even cars. The next frontier, we hope, is banking.

The banking industry is terrified about the prospect of Microsoft figuring out a way to bring about e-banking. Indeed, the major cheerleader for Microsoft's destruction is the major banks, reveals the *American Banker* (Jan. 2, 1998).

The original form of modern central planning was anti-trust law.

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It should be the last, if Microsoft foils the Justice Department's outrageous attack on this great company. It may yet. The government appointed a heralded Harvard law professor, Lawrence Lessig, to be the "Special Master" in the case. Only Mr. Lessig is not exactly neutral. He's one of those Mac freaks who can't accept that the PC became the industry standard. Now he's carrying out a personal beef because, as he wrote in an email to a Microsoft competitor, he downloaded the Microsoft explorer only to discover "all my book marks were screwed up." Poor baby. Moreover, Lessig regretted that he had "sold his soul" in downloading a Microsoft product, meaning he is comparing a software company to the devil. Just another anti-Microsoft monster masquerading as a neutral party. (MSNBC, 1/6/98)

The award for the most evil comment made about the Microsoft case goes to: the *New York Times* editorial page. "Justice has no clear precedents for forcing a company to design its products to accommodate those of its competitors. But there are cases where the courts have required businesses to provide access to 'essential facilities' like bridges. It is not implausible to think of Windows 98 as an essential facility in the age of information." (Dec. 26, 1997) Go ahead: try to nationalize a software package and see what happens.

Civil-rights law, another form of central planning, is still wreaking havoc on targeted companies. Denny's restaurant, already smeared in one racial setup, is gearing up to fight another. Some jail guards, 5 blacks and 3 whites, stumbled in after midnight, and the night manager told them to take a hike. Lawsuit! Look for Denny's to settle before it gets out of hand. What American political figure will be the first to call for a stop to the civil-rights looting? (MSNBC, Jan. 8, 1998)

It won't be a neoconservative. They met with Clinton during his "national dialogue on race," pitched a few slow ones, and came away cheering the racial-racketeer-in-chief. Linda Chavez assured Clinton that "every person in this room is adamantly in favor of vigorous enforcement of the civil rights law." Abigail Thernstrom of the Manhattan Institute assured Clinton "you've said some wonderful things on education." And Elaine Chao of the Heritage Foundation chimed in that the key problem with present civil rights enforcement is that Asians and Hispanics are not recognized as part of our "diversified nation." Ward Connerly, head of California's effort to end racial quotas in government, told the press: the president "understands race like no other President, living or dead." Yes, he knows just how to use it to tighten the government grip around our necks. But give Clinton credit: he asked the same clear question three times: "What do you think we should do?" No one could give him a clear answer.

Has-been Newt Gingrich put his noggin to work on his political future, and came up with these sweeping goals "for the next generation." "We need a smarter, not a bigger government," he said, ripping off Clinton's phrase (apparently without knowing it). He said "every business I know is doing this." Hey, Newt! Some businesses get bigger. It's one sign of profits. And Newty is also jumping on board the Social Security reform movement: he wants a way out with no "painful choices." He also noted that the Declaration of Independence represents the "core of being an American." Darn right. Overthrow Gingrich! (*Washington Times*, Jan. 6, 1998)

Exume! Exume! Jesse Jackson has at last found a cause that the *Triple R* can embrace. We need a full-scale investigation into the death of Ron Brown. Was he murdered by Clinton cronies or was his convenient death in a plane crash over Bosnia, just before a felony indictment, merely another accident of history? Lt. Col. Steve Cogswell, deputy medical examiner at the Armed Forces Institute for Pathology, said he had what looked like a bullet wound in his head, and should have been autopsied. He had the x-rays to prove it, which were confiscated. He was put under virtual house arrest. Another Army pathologist agreed, thereby wrecking his career too. There's only one way to know: dig him up. It's time for Ron Brown's family to demand it. The black community is squarely behind a new investigation. (MSNBC, Jan. 6, 1998)

Can't agree with the black community on everything, however. The

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New York Times reports that the idea of school vouchers is gaining acceptance among poor blacks. Apparently, many like the idea of getting tax dollars from The Man to attend expensive private schools. Maybe the poor would also like vouchers to buy new houses, new cars, new clothes, and new cellular phones, the lack of which constitute a denial of their essential rights.

The often-right James Glassman of the *Washington Post* has taken notice of the *Triple R* thesis of the breakdown of political culture. But adds "we should be alert to mischief. There's certainly a danger that, pushed out of the action, government will try to reassert itself, to prove it's still important: Hey, over here, look at me! That's what may be happening in the prosecution of Microsoft and in Clinton's move to extend Medicare to people under 65. But, in general, the fact that government is becoming background noise—elevator music—is a very good thing." (*Washington Post*, Jan. 6, 1998)

What's with the Year 2000 problem? It's real enough, a problem more likely to be solved in private business than government. For those who haven't picked up a news magazine recently, the problem is that many computers won't be able to distinguish between this century and the next, since they were programmed with only two-digit spaces for years. The result could be huge operating confusions in all sectors of society. On the downside, some credit cards are already being refused on grounds that the verification machines can't recognize a 00. On the upside, welfare benefits may go unpaid! Taxes may go uncollected! Regulations may go unenforced! Please, Uncle Sam, don't throw us in that briar patch!

The hip new neocon thing to think is that there are no racial divides in America, or at least what problems remain are fading away. Their evidence: polls show whites have a favorable view of blacks and *visa versa*. The problem: everyone lies. Evidence: blacks are graduating college, getting great jobs, and making loads of dough. Problem: affirmative action is propping up a whole generation. Evidence: blacks are moving to the suburbs. Problem: they admit they are escaping black crime. Evidence: blacks own homes. Problem: banks give affirmative-action loans to avoid lawsuits. So it goes down the line. Also, note the subtext of the new neocon racial line: everything is perfect right now, so don't repeal any hard-won laws and programs.

Average Americans don't give the political class the time of day. So the good government types are claiming that we are all less public spirited than before. It's not true, according to a new survey. Half of the public has confidence in their local government, more than a third belong to sporting clubs and health clubs, two thirds are involved in a church, and all but a crabby 16 percent report helping someone in need. Hey: there's more to life than government, even if the faculty of the Kennedy School doesn't want to admit it (*Washington Times*, Jan. 4, 1998).

Paleo-Marxist Alexander Cockburn may favor global communism, but he's not dumb enough to fall for the global warming baloney. "The biggest gloomsters are the no-growth enviros, some working in cahoots with the nuclear power industry, which sees its last best hope in a theory of global warming caused by fossil fuels. The no-growth enviros throw in a lot of nonsense about third world overbreeding contributing to speeded-up consumption of such fuels, plus increased production of methane gas from rice paddies and bovines. Roll all this up into one human bundle of balderdash and you get...Al Gore." (*Los Angeles Times*, Dec. 11, 1997) Cockburn may be the last leftist who thinks that the fate of human beings should be the priority in designing social policy.

The Miami Cuban community is a major pain-in-the-neck. The Framers worried that new immigrants to the U.S. would carry here the ancient hatreds of the old world. Well, the old country is ALL these Cuban exiles seem to think about. They've been agitating for war for many years, and they are the main reason the U.S. still imposes idiotic and immoral sanctions against Cuba (thus giving Castro a major scapegoat for his communistic failures, and denying innocent people food and medicine). But they may have

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gone too far in protesting the visit of John Paul II to Cuba. The Archbishop of Miami actually canceled a boat trip for priests who wanted to attend, on grounds that it would be "insensitive" to people who had lost their lives trying to escape. (Huh?) For years, the Cuban exiles have had a government in waiting, buttressed by the CIA, and ready to take over when Castro falls. Meanwhile, they lord it over the rest of us by preventing us from having ready access to the only good cigars in the world.

Why is Greenspan considered the greatest Fed governor in history? Here's the man who expanded the "too-big-to-fail" doctrine to whole governments and regions, and keeps raising the bailout floor with every new debacle. You can't get much worse than that. But, he assures us, at least he's protecting us from the perils of deflation. The *Wall Street Journal* reminds us, thank a lot, that "the Fed's monetary policy is well-equipped to resist deflation in prices of goods and services should it arrive in the U.S." (Jan. 5, 1997) Well-equipped indeed, as the world largest monetary printing press.

There is a trail linking the Mexican and South Korea bailouts. In both cases, the big six New York banking houses were holding the bad debt of the country in question. These banks like the reward of risky investments, but not the risk of risky investments. So, doing their bidding, the Fed asks the rest of us to fork over a downpayment so the banks can roll over the debt. Mid-1998, look for Clinton and Gore to announce that every dime has been paid back and then some. Why, we even made money from the deal!

When they announced a similar lie about the Mexican bailout, an insider told us that the Fed had secretly purchased Mexican government bonds so it could "pay back" the Treasury.

Taki, the billionaire gossip columnist, is in hot water again. In his London *Spectator* column for January 3, 1998, he wrote: "*Amistad* has not been the success which Spielberg was hoping for, which is a good thing, of course. Blacks are already up in arms at the nerve of a white film-maker presuming to make a film about the 'black experience.' In reality, slavery was about the only means blacks had to escape the misery of Africa. Of what possible use could a people who had yet to reach the Stone Age of human development be to the civilization of Newton, Shakespeare, and Galileo, other than to provide cheap labor? Higher civilizations have always subjugated lower civilizations. Would it be better if it were the other way round, the way it is today?"

We hear endlessly that Japan has hidden from its own people knowledge of its atrocities against British soldiers during World War II (the bloody conquest and bloodier colonization of East Asia by Britain is to be forever hailed, of course). Yet all of the real and alleged Japanese acts are well-known. It is the atrocities of the Allies that are suppressed. A help in ending this is James Bacque's new book, *Crimes and Mercies: The Fate of German Civilians Under Allied Occupation, 1944-1950* (London: Little, Bro wn, 1998). In his previous work, *Other Losses*, he documented the deliberate starvation in Allied POW camps of more than one million former German soldiers. Now he shows the same exterminationist approach was taken towards millions of German civilians, those who were ethnically cleansed out of 20 percent of the country, and those who continued to live in occupied Germany. We learn more about just what a monster General Dwight D. Eisenhower was.

Attraction or repulsion? The Xerox Company is requiring all employees to post a company-supplied magnet outside their door, pink for gay and white for heterosexual. "It is designed," said a company spokesman, "to communicate to gay and lesbian workers that 'In my office you are safe; you don't have to hide your sexuality.'" (London *Telegraph*, Jan. 14, 1998)

Take no flights after 1999: the IBM Company has announced that it cannot fix the Year 2000 problem in the mainframe IBM computers, last manufactured in 1987, that control air traffic to and from and across continental America. Recently, when the date change was simulated, the screens went blank. (London *Telegraph*, Jan. 15, 1998) RRR

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BIZARRO, N.Y.

Michael Levin

Years ago—I don't know whether it still does—*Superman* comics featured a place called Bizarro World, where everything is the reverse of normal. Instead of being helpful, for instance, Bizarro Superman (naturally there was one) flew around inadvertently destroying things, and when he announced in his fractured patois "Me go into space," you could be sure he would dive into the ground.

A fragment of Bizarro World arrived in Poughkeepsie, New York, a few weeks ago, as one more of those familiar racial theaters of the absurd plays itself out—this time at the trial of a $385 million defamation lawsuit brought by Steven Pagones against Alton Maddox, C. Vernon Mason, and Al Sharpton.

Think what you like about litigation in general or defaming public officials in particular, this circus—O.J.'s murder trial was decorous by comparison—is particularly instructive.

Everyone remembers Tawana Brawley, the 15-year-old black girl who vanished from Wappingers Falls, New York, on November 24, 1987, and resurfaced four days later—behind a house her family had recently vacated—in a plastic garbage bag, naked, with "Nigger et [eat] shit" scrawled in dog feces across her chest. At this point entered Maddox, Mason, and the Rev. Sharpton, two black lawyers found wherever there is racial hubbub (Mason has since been disbarred for bilking his—mostly black—clients) and a minister with a mail-order degree enjoying no visible means of support and billed as an "activist" for the "black community."

Heeding her "advisers" Tawana refused to speak to the police or the doctors at the hospital where she was taken, but the tale she relayed through them was extraordinary: after getting off a local bus, she claimed, she had been abducted by six whites who imprisoned her in the local woods and repeatedly raped her. Five of these whites were policemen, and the sixth was Pagones, at that time the assistant district attorney for Dutchess County, where Tawana had been AWOL.

These accusations made headlines, which became more sensational yet when Mason accused New York Attorney General Robert Abrams of masturbating over photographs of Tawana. The sufferings of young Tawana immediately became another exhibit in the case against whites, an example of the abuse inflicted on black women by The Man.

MMS slyly used Tawana's uncommunicativeness to inflate the affair. Complainants are usually ignored when they don't cooperate with the authorities, but because punishing "racists" is now an end in itself for liberals like New York's then-governor Mario Cuomo, Tawana's silence became a bargaining chip. MMS promised her testimony before a grand jury if a special prosecutor were appointed. Although anyone with half a brain could see through this ruse, Cuomo succumbed. After the governor dutifully made Abrams a special prosecutor, Tawana refused to testify anyway, because (or so said her handlers) the grand jury inquiry was part of a racist conspiracy. Tawana's mother also tore up a subpoena to testify.

Although anyone with half a brain could see through this ruse, Cuomo succumbed.

MMS had plenty of reason to stonewall, since Tawana's story was full of holes. One never officially recognized was the misspelling of "eat," the sort of illiterate error typical of black hoaxes. Another is that rapists are seldom so considerate as to drive their victims home. (In a copy-cat case a few years later, a black woman told of two white policemen who raped her, but also let her stay by herself in a motel for nine hours and sent her out alone on errands.) Third, doctors found no trace of semen in Tawana's body, nor any of the symptoms of exposure one would expect from several late fall nights spent in the woods.

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The grand jury concluded that Tawana had made the whole thing up. Returning home after visiting her boyfriend in a nearby prison on Nov. 24, she had decided to go partying, but fearful of her stepfather's anger at the late hours she was keeping, she hid in her family's old apartment (about a mile from her new residence). In the interim she seems to have attended another party or two. When she decided she had been missing long enough for an abduction story to be plausible, she decorated herself with droppings from a neighbor's dog, climbed into a plastic bag, and reappeared.

In this light it is easy to understand apologists who equably accept plagiarism as "voice merging" and deception as "narrative."

The reactions of the parties involved were predictable. The special prosecutor, furious at having been had, denounced Mason, Maddox, and Sharpton for "spreading lies" and their "reprehensible, irresponsible" behavior and swore out a warrant for the arrest of Mrs. Brawley for defying a subpoena. (No arrest was ever actually made.) Sharpton led a march protesting "white justice." Tawana moved to another state.

But Steven Pagones did not let the matter end there. For months, plainly knowing the charge was baseless, Maddox and Mason and Sharpton continued to call him a rapist publicly, so Pagones sued. After ten years of delay by the defendants, Pagones, Sharpton, Mason, their two lawyers, and Maddox, who chose to defend himself, met in Judge Barrett Hickman's courtroom in December 1997 to consider the charge of defamation "in reckless disregard of the truth."

Perhaps not even Pagones realizes just how deep this recklessness, this indifference to truth, runs. A con man lies to bilk his rube. A slanderer lies because he has it in for his target. But Mason and co. stood to gain nothing from lying, and they had never heard of Pagones, so why broadcast the lies of a foolish slut?

Because the value of a statement, for "black activists" and the disturbingly large section of the black community that follows them, is unconnected to how well it describes reality. Language is used primarily for incantation, expressing emotion, and shaping interpersonal relations. In this light it is easy to understand black apologists who equably accept plagiarism as "voice merging" and deception as "narrative": since rape by white policemen symbolizes their favorite world-picture, it should be insisted on whether or not it really occurred.

That is why, when Tawana popped up briefly in New York City at the start of the trial (but not to testify), she could fill a whole church with parishioners shouting "We believe you!", and why, when Judge Hickman reversed himself to allow the defense to claim that Tawana had been telling the truth, the defense promptly announced its refusal to call her as a witness. It is also why trials, whose purpose is determination of truth by means of evidence, become so surreal when black "activists" get involved. Although Pagones knew things would be bad, he could never have anticipated what he got. Screaming. Shouting. A troop of dashiki-clad spectators keeping up a line of loud commentary on the action. Three lawyers talking at once. Constant interruptions, constant anger, and of course constant accusations of "racism" about anything and everything.

At one point, when Pagones's lawyer William Stanton produced a piece of evidence casting doubt on the rape story, Maddox began to rant "William Stanton is a racist, a bald-faced racist. He doesn't believe anything a black woman says." Stanton replied that he had served in Vietnam and saw them die, to which Maddox responded "You probably shot them" (as cries of "Tell 'im, bro" arose from his claque).

The 68-year-old Hickman was clearly unprepared for these antics and has been unable to control them. When he noted innocuously that billing records for Tawana's ad-

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mission at Westchester County Medical Center had been destroyed, Maddox began to shout "This is an outrage! This is an outrage!" over and over again, forcing Hickman to clear the court.

Finally Hickman declared "This [is] the worst court conduct this court has seen in 20 years. You have pushed this court too far." Hickman found Maddox in contempt of court, but deferred a decision about the punishment until the end of the trial. But Hickman has to be careful. Any "error" he makes, and in the eyes of the liberal federal judiciary this includes insufficient deference to black charges of "racism," can be grounds for an appeal. Maddox and company may hold whitey's rules in contempt, but they are not shy about using them when it suits their purpose. I doubt that, in the end, Maddox or anyone of his side will pay one penny in fines or spend one minute in jail, no matter what they do.

Most observers expected this trial to be over by now (early January), but it isn't. The press has developed a certain sympathy for Pagones's perseverance, but they put too much stress on the high standard of proof he is required to meet—as if standards of proof have anything to do with what is going on. The basic idea driving Pagones's suit, that you can't just say or do anything in the name of fighting "black oppression" or "racism," is very Eurocentric.

Words are supposed to mean something, you see, and when you lodge a serious accusation you must back it up with something that makes sense. We had better understand that a growing number of our opponents—and their number will continue to grow along with immigration and inner-city birthrates—look at matters quite differently. Meaning, logical consistency, and truth play a much smaller role in their thinking than in ours. When you understand this, you understand the bizarre goings-on in that Poughkeepsie courtroom. RRR

SINK IT

Paul Gottfried

Shortly before Christmas, I allowed my youngest daughter to drag me to a viewing of "Titanic," reputed to be the most costly film ever made. The *New York Post*, which had the good sense to pan George Will's favorite victimological flick, "Amistad," reached for high praise in this case: "the most expensive film ever made defies expectations and turns out to be worth the money, handsomely rewarding the investment of hard-earned dollars moviegoers will spend to see it."

In even more extravagant phrases, neocon Hollywood apologist Michael Medved rated "Titanic" as the movie of the year, while *Washington Post*-columnist Richard Cohen extolled this "terrific film," noting "how the hours

"The main thing in this movie is class struggle."

— Leonardo DiCaprio

[three and a half, to be exact] whiz by and the emotions rise and fall like the sea itself." The movie dramatizes graphically a "story not only about them—the passengers —but about us as well."

The real "story" is revealed by Leonardo DiCaprio, the actor who plays the lead male role. In tv interviews, DiCaprio let it be known that "the main thing in this movie is class struggle," something that only a veritable dunce could avoid noticing. The hero, Jack, who wins in a poker game a third-class ticket for a voyage to the U.S. aboard the Titanic, is a sexy ne'er-do-well. He is also an artist originally hailing from Oregon and specializing in female nudes. As soon as Jack descends into steerage, he notices the telltale signs of social injustice.

Those stuck down inside the ship have not just paid less for less comfortable accommodations. They are considered subhuman by those traveling first-class, who sneer at them ostentatiously. This horrific fact becomes apparent to an innocent and redeemable first-class passenger, played by actress Kate Winslet, who abandons her hard-hearted fiance for a relationship with Jack and the chance to meet the ethnics in steerage. All of

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the ethnics are predictably lovable, good to their families and fully accepting of each other.

Forget about the Irish-Italian animosities that one might have witnessed as a kid growing up in an American city! Here ethnics embrace each other in proletarian *joie de vivre* –and die together when the crew keeps them locked up while the upper class escapes the sinking vessel.

Those on top of the ship are shown to have no redeeming social value, with the exception of the heroine Rose and the Unsinkable Molly Brown, a mouthy heiress who survived the wreck to become a leading American socialist revolutionary. The others in first class just sneer, strike pretentious poses, and, as Rose observes, "spend their time making money" when they're not lording it over the ethnics or forcing their women into loveless marriages.

A chief strength of "Titanic," according to Cohen, is its supposedly perceptive commentary about "an elite [the ship's owners] that failed them, if only by not providing enough lifeboats." This elite, as imagined by Cohen and the movie's producers, belonged to a callous breed that would soon deservedly fall from power: "World War I, a bit more than two years later, offered only further proof that Europe's ruling class was composed, mainly, of imbeciles. It went over the top, leading a generation to slaughter."

Cohen's historical observations are as simplistic as those typically found on the editorial page of the *Washington Post* (though questioning the glories of a war against the Germans usually isn't allowed). Major sociopolitical changes had overtaken most Western countries prior to the outbreak of the war. Indeed some of the most bellicose war leaders, such as David Lloyd George and Georges Clemenceau, came to power precisely as social reformers. The same attitudes characterized Woodrow Wilson and other American Progressives, who combined social democratic policies with an eagerness to fight all-out war.

The people in first class just sneer, strike pretentious poses, and, as Rose observes, "spend their time making money."

Despite the social disparities in England exaggerated by the movie, in 1911 the entire structure of the British government was shaken up. The House of Lords was stripped of any effective restraining power on the Commons, the monarchy was reduced to an ornament, and the ruling Liberal Party instituted redistributionist programs. If some of the "imbeciles" who blundered into the war and then kept it going were from the upper classes, popular demagogues were at least as much to blame for the resulting catastrophe.

The elite aboard the Titanic, though depicted as aesthetically insensitive, brought together some of the period's most creative and talented minds. Beside being the great-grandson of the fur-trading founder of the Astor dynasty, John Jacob Astor, to give one example, was a novelist and the designer and builder of magnificent hotels, including the Waldorf-Astoria. He was additionally a business whiz who became the energetic director of some of the world's largest corporations. He distinguished himself as a philanthropist and went down with the Titanic after giving his life-jacket to another passenger. Though the movie takes note

Dean of the Austrian School of economics, American historian, founder of modern libertarianism, and restorer of the Old Right, Murray N. Rothbard (1926–1995) was a one-man army of liberty. The *Triple R*—founded as the *Rothbard–Rockwell Report*—is inspired by his spirit, and dedicated to his vision.

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of his selfless Christian death, we are shown that only after viewing Astor as a dull, bumbling social climber mingling with the obnoxious rich.We are also given totally false impressions about who was or was not tolerant. It was the ethnics in steerage who were most likely to discriminate against those different from themselves. Even the equally Protestant and equally Scandinavian Swedes and Norwegians inflicted cruelty on each other once they arrived and settled in the Upper Midwest. By contrast, it was the monied elite that reached out to others of their social group. Aboard the Titanic the first-class passengers were German and English Protestants, German Jews, and Irish Catholics, all of whom happily engaged in conspicuous consumption together. Montesquieu was right that commercial republics encourage "a softening of manners."

Curiously "Titanic" concedes this point unintentionally by allowing the first-class characters to speak in proper English of the time. Only the good guys are given the honor of jabbering away in contemporary soap-opera idiom, punctuated by obscene gestures in the case of the heroine.

Despite long-available comprehensive accounts of the Titanic disaster, by Walter Lord and Jeffrey Marcus, the filmmakers act as if the story were theirs to reconstruct. Cohen accepts this uncritically, though he claims to have studied "the requisite books beginning with Walter Lord's *A Night To Remember*. If Cohen had in fact done such reading, he would recall the glaring inconsistency between DiCaprio's social struggle and what really happened aboard ship.

Though a lower percentage of the travelers in steerage than of those in first-class survived, the second-class passengers perished almost to a man. Those in first-class were given more opportunity to escape, but the main reason for differential escape rates was structural. Those on top were less likely to be crushed, and had easier access to the lifeboats.

It is also hard to find in the authoritative histories the characterizations of the stuffed-shirt rich that permeate the movie. Anglo-American high society then was notably lively. But the social facts are irrelevant for engaged moviemakers and soap-opera ideologues. Such types are concerned with making fashionable statements, while separating indulgent daddies from their hard-earned bucks. RRR

To Restore The Church, Smash The State

L.H.R., Jr.

This was the most PC "Winter Holiday" on record. Even the *Weekly Standard*, not a bastion of Christian orthodoxy, registered

What happened to Christmas?

editorial shock at the near banishment of Christianity from public life during the Christmas season.

How is it possible that the religion and heritage of 9 out of 10 people would become the great unmentionable?

The choir at my local elementary school put on a "Winter Concert," opening with "We Wish You a Merry Christmas" changed to "We Wish You a Happy Holiday." Not once during the concert were the words Jesus, Christ, or Christmas sung, which takes some doing. In a Alabama community that is probably 98 percent Christian, the word Christian itself has been effectively banned from the schools.

By banishing most of the season's music, the Alabama choirmaster was playing it safe. A New Mexico music director, Frank Rotolo, had his choir perform seven Christian songs, including "O, Come All Ye Faithful" and "Hark, the Herald Angels Sing," in a 19-song "Winter Concert"–less than half of the total. Yet, as a result of the seven forbidden songs, school administrators suspended him.

In one particularly objectionable moment, the singers them-

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selves inserted the word "Jesus" after the not entirely incautious Mr. Rotolo told them not to. The students did so, an alarmed media reported, "more than a dozen times."

Does the lack of a Christian air about Christmas reflect the fact that this is a "post-Christian" America, as many prophets of cultural doom would have it? To be sure, America is secularized relative to years past (although that appears to be changing). But the fundamental problem is not an amorphous cultural decline; indeed, the banishment of all things Christian in public schools is not something that parents, kids, teachers, or even administrators desire.The problem is one of law and the legal restrictions that have been imposed on the exercise of the foundational faith of the West. The Supreme Court and its enforcers at all levels of society have struck religion from our public life through sheer coercion, and, worse, done it in the name of freedom of (read: from) religion.

It's not just the courts. The whole of the U.S. regime, through its imperial presence in the life of the nation, has made its opposition to Christianity unmistakably clear. Unless it can be twisted to serve statist political goals, Christianity is treated as a threat to freedom and a menace to public order.

Christianity represents a strong force of resistance to tyranny, so it's hardly surprising that its public expression has been targeted for extermination by a regime whose program is to grab and hold power. Generations of political leaders and judges have proven themselves happy to shred the Constitution, trample on our rights, and offend the Christian sensibilities of the country in order to bolster the central state.

Every institution in society, not just the ones the government directly controls, has gotten the message. If you want to be on the side of the regime and its protectors in the media, you better play down and water down public expressions of faith. You risk lawsuits, ridicule, tax audits, and a variety of other sanctions if you dare proclaim any natural right to express an opinion. If you protest a particular policy like abortion, you are a public enemy, and may be subject to fines and even imprisonment.

The whole of the U.S. regime has made its opposition to Christianity unmistakably clear.

If you separate yourself for the purposes of living out your faith, you may also be targeted as at Waco, and neither can you expect the media to investigate the matter too carefully. Even mealy-mouthed suggestions that our public life needs a greater injection of "values," such as those made from time to time by the Christian Coalition, invite discriminatory criticism. To go further is to be an extremist and to set yourself outside the mainstream of political life, today's ultimate act of treason.

How it came to this and what can be done about it are the focus of intense discussion right now among believers of all sorts. The questions take us to the heart of the issue of the separation of church and state.

It's a traditional American sensibility, not just a modern one, that the central state should have no say over religion. In the same manner, it should be neutral with regard to everything outside its purview, meaning, at one time, the whole of social, civic, and economic life. As an example, churches as such have never been subsidized at the federal level, and there's never been a movement to declare a national religious establishment (even if there have been many attempts to stamp out certain religious sects).

The system of separating church and central state worked in the American context precisely because America represented a radical experiment in liberty. The idea was that society is best off when the central government restricts itself to the smallest possible functions, like providing courts in emergencies and defense of the border when threatened.

The law was nominally Christian (based on widely accepted principles derived from British common law and Greco-Roman structures of government). Otherwise,

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the central state would do nothing to impede the growth and development of a massive structure of "private" (public, actually) associations, and certainly the church was preeminent in the hierarchy. It is feasible to have a thoroughly religious society under this structure, and a publicly religious society, provided two conditions are in place: the people are religious, and the government stays out of the way.

To be sure, today's America is far less faithful to the Christianity of its ancestors than it was 30, 50, much less 200 years ago. But the crucial change that has happened in the meantime is the encroachment of the state against the whole of society, which the church is meant to lead in matters of faith and morals.

Today, the idea of separating church and state, in practice, impinges on the rights of religious people and marginalizes the faith of practically everyone in their public lives. This is why serious Christians are suspicious of the phrase; they see it as a trick to *keep* them marginal.

It is also why we should all favor immediate action to restore some semblance of reason to the question of separating church and state. We can think of something closer to the 19th century ideal, when religion played a huge role in public life, though without being subsidized by or entangled with national politics.

But how do we get there from here? The mere passing of new laws won't do it, even if most conventional conservatives went along with the idea of the Religious Freedom Restoration Act. The idea was to guarantee that religious bodies weren't foiled in their mission by local zoning boards and the like. But should religious organizations of any sort (the law can't distinguish between Baptists and a voodoo cult) really expect the Department of Justice to weigh on their side against local and state governments, in a drastic violation of federalism?

The first amendment was intended to restrain the central government and not apply to the states.

If, under this law, a Satanic cult wants to buy the house next door to run 'round-the-clock black masses, Mr. Jones can't appeal to the town council to stop it. Janet Reno says he must be tolerant.

These kinds of laws don't protect religious freedom; they reduce the freedom implied in the idea of self government. Anyone who thinks that religious rights are best protected by the leviathan state, the agency most responsible for the destruction of religious liberty, doesn't understand the nature of the U.S. statist-secular system.

Some have suggested that the first amendment is too vague, and that it contains a permanent and unresolvable tension between the free expression and establishment clauses. If we want religious rights, we need an amendment, such as "The people of the United States have the right to exercise their freedom of religion in public and private."But here again, why does anyone think that if the courts haven't interpreted the Constitution as written, they would suddenly interpret a new amendment properly? Moreover, an amendment such as this would contribute to the problem at the very heart of American constitutional history: the proliferation of amendments that implicitly grant the failure of the original compact. This approach also reduces the Christian masses to just another special-interest group hollering for attention.

A more sensible approach is taken by those who, reading their constitutional history, understand that the first amendment was intended to restrain the central government and not apply to the states. That is true of the entire Bill of Rights, as Raoul Berger and other serious legal scholars have argued since the 14th amendment was first used to impose federal judicial tyranny on the states.

In the original constitutional design, states were free even to have established churches, and some did up until the 1830s; nothing about the Constitution prohibited such establishments, even as

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they passed away as unworkable and contrary to the American spirit of religious liberty. For this reason, many people think that our only job should be to restore the original role of the federal government vis-à-vis the states on matters of religion.

This would be a great thing, but it overlooks an important point. The outlawing of prayer in local schools, and the prohibiting of Christmas celebrations and the like, was the last step in a long history of judicial usurpation and federal expansion. It is improbable that the government would back off this one area even while it continued to use the Bill of Rights to attack the states in every other area.

The truth is that religious rights are treated about as poorly by the federal government as many other rights Americans once thought they had, like the right to associate freely, or the right to own, control, and accumulate property.Still others think that the ultimate answer may lie in Christianizing Washington, D.C. The theory is that we need to elect godly men to inhabit the offices of government in order to see religious rights restored. Perhaps there was a time when this strategy was feasible. But it doesn't gibe with the nature of the present imperial state. It is highly unlikely that under the present circumstances, enough godly men could be attracted to statecraft, remain there for a long period of time, and have the necessary influence to bring about a Christian-tolerant regime.

By its very nature and structure, the modern state is contrary to the entire Christian public project.

Christianizing the modern state is, in fact, about as far-flung a hope as Christianizing Hell. By its very nature and structure, the modern state is contrary to the entire Christian public project, as understood from the early church fathers to the present. Not a day goes by when the central state doesn't violate all of the commandments with impunity.

The Leviathan state cannot be made compatible with Christian public concerns because it represents an attempt to become the Supreme Authority. It seeks nothing less, as theologian R.J. Rushdoony says, than to be God walking on earth.For the full answer to the problem, we must come to terms with the first principle of modern political analysis: that there is a constant and never-ending struggle between the power exercised by the central state and the essential liberties that the flourishing of Christendom require.

As we've seen the central government grow, we've seen our religious liberties decline along with all other forms of liberty. The idea of separating church and state seems biased against religion precisely because the state has taken over territory that once was controlled by the church and the rest of society.

Schools in this country were once run entirely by local communities, or by private parties like the Catholic Church. This is no longer true. The centralization of education and the subsidization of schools, along with the regulation of the entire industry, means that the federal government is the de facto manager of nearly all educational institutions apart from home schooling.

It is not that the first amendment idea of separation of church and state does not and cannot work. Political philosopher John Courtney Murray, S.J., said Catholics should celebrate it as long as the church was given perfect freedom to have the largest possible impact on society. But he warned that Catholics were implicitly accepting the proposition that the federal government would stay within strictly defined boundaries and never interfere with church rights and religious liberties.

But the central state broke the deal through a relentless expansion, the roots of which are early in the 19th century but which didn't come to full fruition until recently. Then we awoke to see the feds torching a dissident religious community in Texas, putting pro-lifers in jail, arresting ministers for having uncertified parents teach in their schools, and forbidding the singing of "Silent Night" in the school choir.

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That is why Christians anxious to reclaim lost territory must first work to smash the central government's wide-ranging influence over society. Only then can the church have sufficient liberty to restore itself as society's rightful voice of moral authority.

For this reason, people concerned about religious rights should gain a greater understanding about who their friends and enemies are in politics. The goal must be to curb state power in every feasible way. All efforts toward this end are an indirect means of regaining lost ecclesiastical and religious authority.

On this basis we can rule out a series of wrongheaded policy proposals of recent days. Giving tax-funded vouchers to students to attend religious schools would be a disaster, for example. So would giving more tax subsidies to church charities, as many conservative Republicans have dangerously suggested.

Instead, people who have concerns for the place of religion in society have a common cause with anyone who wants to limit the state, through freeing up markets, securing the right to own guns, ending foreign meddling, staying out of war, dismantling the military and welfare states, abolishing the department of education, kicking the regulators out of our businesses, allowing freedom of association and contract, curbing the central bank's power, and restoring sound money.The central state has used all of these abuses to invade society and eventually displace religion. Therefore a setback for the state in any area prepares the way for a restoration of the proper place of the faith. Religiously active Christians have only one permanent enemy in politics: the irredeemably corrupt modern state. RRR

BRING BACK HOARDING

L.H.R., Jr.

Alan Greenspan, heralded by the media and just about every voice of respectable opinion, is in fact the country's number one enemy of liberty. The movement to abolish his job and the whole rotten-to-the-core Federal Reserve has never been more of a priority than it is right now.

Alan Greenspan is the country's number one enemy of liberty.

Let's start with his most recent outrage. Greenspan has decried falling prices as "a virulently negative force in the economy" and promised to use all the powers of the Fed to prevent that from happening. This, after a century of inflation that reduced the once-mighty dollar to a few pennies. And we can't have even one penny back in the form of deflation?

As the engine of the robber state, the Fed has been looting us since its inception. And now, once the highly unlikely prospect of rising purchasing power appears, Greenspan wants to crush it before it gets out of hand.

We don't want people's money to *gain* in value even when it's being held outside the banking system! Heaven forbid, people might start putting their money in mattresses again! Hoarders would stalk the land! Debtors would no longer get a free ride at everyone else's expense!

Greenspan's war on deflation has been sadly joined by a range of usually free-market thinkers, who have a blind spot on this subject. They seem to fear deflation even more than inflation. Some are even raising the specter of the Great Depression. But as Murray Rothbard said about the 1930s, the one bright spot in the whole decade of disaster was that at least things got cheaper for a while.

But what about the usual claim that, while consumers may like the idea of falling prices, they would be a disaster for corporate profits and large banks? A good rule of thumb in economics is this: what's good for consumers is good for society. The reason was explained by Ludwig von Mises. In a free market, the consuming public is the driving force behind all production. Herein lies the very definition of efficiency.

If something is good for producers, but not for consumers, chances are there's been a misfire

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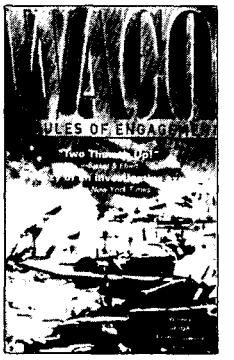
This Movie Gets Our Vote For Best Film Of The Year!
WACO: THE RULES OF ENGAGEMENT



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along the way. Government's involved. Every producer would like continually increasing prices so long as there is no change in consumer demand. But that's not the way real markets work. Under capitalism, there is no guarantee of profits. To make them, you have to serve others by offering goods and services people want, and reasonable prices. Besides, the price of computers and electronics has fallen dramatically for years. It hasn't hurt the producers' profits because they have successfully responded by increasing product quality, competitiveness, and service.

In a free market with sound money, continuing increases in productivity mean that prices should also continually fall. That's another way of saying money should become increasingly valuable. That way debtors don't receive an artificial subsidy (as they have for so long) and savers are rewarded for thinking about the long term.

In the free-market of the 19th century, falling prices were the order of the day. If the Fed got out of the way, falling prices would be the order of the day again. But would this hurt the banks? Most certainly, especially if the money supply fell in addition to falling prices.

But what a magnificent way to penalize an industry that has been propped up by every manner of legalized plunder for far too long. As Rothbard also used to say, the fraudulent fractional reserve system was nearly smashed overnight in the depression, until FDR intervened to stop it.

Is deflation coming back? We should be so lucky. But unless we abolish the Fed and toss Greenspan, tool of the big banks and bailer-out of the world, out onto the street, we will continue to be denied the deflation we need and deserve. RRR

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